

“The End” Notes

- [1] Gofines, *The Church's Year*, pg. 353
- [2] *ibid.*
- [3] *ibid.*
- [4] *ibid.*
- [5] *ibid.*
- [6] Fernandez, *In Conversation with God*, 2, 23.2
- [7] Fernandez, *In Conversation with God*, 2, 23.3
- [8] John 14:6
- [9] *The Way*, 33
- [10] 1 John 4:18
- [11] Pope Benedict XVI; *Caritas in Veritate*; Section 3
- [12] Peter Kreeft
- [13] J. Escriva, *Friends of God*, 181
- [14] *Introduction to the Devout Life*, III: 30
- [15] cf. Fernandez, *In Conversation with God*, 2, 23.2
- [16] Fernandez, *In Conversation with God*, 2, 23.3
- [17] Benedict XVI, *Chrism Mass*, April, 5 2007
- [18] Benedict XVI, April 14, 2010
- [19] Benedict XVI, *Chrism Mass*, April, 5 2007
- [20] Paul VI, *Sacredotal Caelibatus*, Encyclical
- [21] *Lumen Gentium* 28
- [22] Pius XII, *Mediator Dei*
- [23] Benedict XVI, *Chrism Mass*, April, 5 2007
- [24] *ibid.*
- [25] *ibid.*

Link to Liturgy



5th Sunday of Ordinary Time Fishers of Men

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Lessons and Discussions

Page 4 – Fishers of Men

“from now on you will be catching men”

Page 6 – Follow Me

“they left everything and followed him.”

Page 8 – In Persona Christi

Communion Antiphon – Roman Missal

This should be chanted so that the time of prayer, study and discussion can be made sacred.

Introibo

Ps 43 (42): 4

VIII

I will go in to the altar of God, to the God
who gives joy to my youth.

Alternate options:

Come Down, O Love Divine
Holy, Holy, Holy
Lift High the Cross
Praise to the Lord
I will worship

Collect – Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Keep your family safe, O Lord, with unfailing care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – Luke 5:1-11 – Roman Missal

A reading from the holy Gospel according to Luke
- Glory to you O Lord

While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw

Ave Regina Caelorum - Divine Office (Sunday Compline)

6.

Ave Regina caelorum, * Ave Dómina Ange-lórum :
Sálve rádix, sálve pórtá, Ex qua mundo lux est órta :
Gáude Vírgo glo-ri- ósa, Su-per ómnes spe-ci- ósa : Vále,
o valde decó-ra, Et pro nó-bis Chrístum exó-ra.

V. Dignare me laudare te Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

English Translation

Hail, Queen of Heaven; hail, Mistress of the Angels; hail, root of Jesse; hail, the gate through which the Light rose over the earth.

Rejoice, Virgin most renowned and of unsurpassed beauty. Farewell, Lady most comely. Prevail upon Christ to pity us.

V. Let me praise thee, most holy Virgin.
R. Give me strength against thine enemies.

Let us pray. Grant, O merciful God, defense to our weakness; that we who now celebrate the memory of the holy Mother of God may, by the aid of her intercession, rise again from our sins. Amen.

priest, I would first pay my respects to the priest and proceed to kiss his hands. I would say, ‘Ah, just a moment St. Lawrence because this person’s hands handle the Word of Life and possess something that is more than human.’ Priests are called to draw us to Christ as Peter drew in his nets; Let us pray for our priests and see the awesome gift Christ has given us all by this power of *in persona Christi*.

Profession of Faith or Popular Devotion – Prayer for Priests

We should pray for our priests often.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

O Jesus, Eternal Priest, keep all Thy priests within the shelter of Thy Sacred Heart, where none may harm them. Keep unstained their anointed hands which daily touch Thy Sacred Body. Keep unsullied their lips purpled with Thy Precious Blood. Keep pure and unearthly their hearts, sealed with the sublime marks of Thy glorious priesthood. Let Thy holy love surround them and shield them from the world’s contagion. Bless their labors with abundant fruit, and may the souls to whom they have ministered be here below their joy and consolation and in Heaven their beautiful and everlasting crown. Amen. O Mary, Queen of the clergy pray for us; obtain for us a number of holy priests.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

two boats there alongside the lake; the fishermen had disembarked and were washing their nets. Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat. After he had finished speaking, he said to Simon, “Put out into deep water and lower your nets for a catch.” Simon said in reply, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets.” When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come to help them. They came and filled both boats so that the boats were in danger of sinking. When Simon Peter saw this, he fell at the knees of Jesus and said, “Depart from me, Lord, for I am a sinful man.” For astonishment at the catch of fish they had made seized him and all those with him, and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” When they brought their boats to the shore, they left everything and followed him.

The Gospel of the Lord.

- Praise to you, Lord Jesus Christ

Spiritual Reading – Office of Readings – 5th Sunday of Ordinary Time - Cycle C

From an explanation of Paul’s letter to the Galatians by Saint Augustine, bishop

Let us understand the workings of God’s grace

Paul writes to the Galatians to make them understand that by God’s grace they are no longer under the law. When the Gospel was preached to them, there were some among them of Jewish origin known as circumcisers—though they called themselves Christians—who did not grasp the gift they had received. They still wanted to be under the burden of the law. Now God had imposed that burden on those who were slaves to sin and not on servants of justice. That is to say, God had given a just law to unjust men in order to show them their sin, not to take it away. For sin is taken away only by the gift of faith that works through love. The Galatians had already received this gift, but the circumcisers claimed that the Gospel would not save them unless they underwent circumcision and were willing to observe also

the other traditional Jewish rites.

The Galatians, therefore, began to question Paul's preaching of the Gospel because he did not require Gentiles to follow Jewish observances as other apostles had done. Even Peter had yielded to the scandalized protests of the circumcisers. He pretended to believe that the Gospel would not save the Gentiles unless they fulfilled the burden of the law. But Paul recalled him from such dissimulation, as is shown in this very same letter. A similar issue arises in Paul's letter to the Romans, but with an evident difference. Through his letter to them Paul was able to resolve the strife and controversy that had developed between the Jewish and Gentile converts.

In the present letter Paul is writing to persons who were profoundly influenced and disturbed by the circumcisers. The Galatians had begun to believe them and to think that Paul had not preached rightly, since he had not ordered them to be circumcised. And so the Apostle begins by saying: *I am amazed that you are so quickly deserting him who called you to the glory of Christ, and turning to another gospel.*

After this there comes a brief introduction to the point at issue. But remember in the very opening of the letter Paul had said that he was an apostle *not from men nor by any man*, a statement that does not appear in any other letter of his. He is making it quite clear that the circumcisers, for their part, are not from God but from men, and that his authority in preaching the Gospel must be considered equal to that of the other apostles. For he was called to be an apostle *not from men nor by any man*, but through God the Father and his Son, Jesus Christ.

Responsory – Office of Readings - Galatians 3:24-25, 23

The law was our guardian until Christ came and made it possible for us to be reconciled to God by faith.

– And now that the time of faith has come, we are under that guardian no longer.

Before the time of faith came, the law kept us strictly in check, watching us closely until faith should be revealed.

– And now that the time of faith has come, we are under that guardian no longer.

How do we become “in the person of Christ”? While we do not have the same grace that a priest receives to literally be *in persona*, we *are* united in the person of Christ in a different way. A priest and bishop have a special role of being “in the person of Christ” through their ordination of Holy Orders. Because they are literally taking on Christ, it becomes clear that women cannot be priests—Jesus was a male and a female can't become a man! It would be as if a male was trying to be “in the person of Mary” or if a male was trying to be in the person of a pregnant woman, both are impossible.

That being said, in our Baptism we wear a white gown to symbolize our marriage with Christ. We put on Christ at our Baptism. “With regard to what happens in Baptism, St. Paul explicitly uses the image of clothing: ‘For as many of you as were baptized into Christ have put on Christ’ (Gal 3:27). This is what is fulfilled in Baptism: we put on Christ, he gives us his garments and these are not something external. It means that we enter into an existential communion with him, that his being and our being merge, penetrate one another. ‘It is no longer I who live, but Christ who lives in me’, is how Paul himself describes the event of his Baptism in his Letter to the Galatians (2:20). Christ has put on our clothes: the pain and joy of being a man, hunger, thirst, weariness, our hopes and disappointments, our fear of death, all our apprehensions until death. And he has given to us his ‘garments’.”[24]

Why does a priest put on vestments for Mass? The priest wears the vestments to make clear at the mass it is not just a person who stands in front of us, but a priest who is in the person of Christ. [Refer back to “Story – Showing God” from this lesson] “The fact that we are standing at the altar clad in liturgical vestments must make it clearly visible to those present that we are there “in the person of an Other”. Just as in the course of time priestly vestments developed, they are a profound symbolic expression of what the priesthood means.”[25]

Why does this Doctrine matter? It matters because it is easy to discredit the importance of the priesthood. We have to remember that priests are sinners just like us. However, we must also remember that priests, while standing at the altar are not like us; they are standing in the second person of the Holy Trinity. Without the priest acting *in persona Christi* we would not have the Eucharist. St. Francis of Assisi was asked one time on what are we suppose to do if we know a priest is sinful. Upon reflecting on this he said: “If I were to meet at the same time Saint Lawrence coming down from heaven and any poor little

rament of Orders, in the image of Christ the eternal high Priest, they are consecrated to preach the Gospel and shepherd the faithful and to celebrate divine worship, so that they are true priests of the New Testament...They exercise their sacred function especially in the Eucharistic worship or the celebration of the Mass by which acting in the person of Christ".[21]

Why is it important for the priest to be *in persona Christi* at the sacrifice of mass? It shows that the priest, a mere mortal man, is not consecrating the sacrifice, but Christ Himself, who is taking claim of the sacrifice of the Mass. Pope Pius XII wrote, "The august sacrifice of the altar, then, is no mere empty commemoration of the passion and death of Jesus Christ, but a true and proper act of sacrifice, whereby the High Priest by an unbloody immolation offers Himself a most acceptable victim to the Eternal Father, as He did upon the cross. It is one and the same victim; the same person now offers it by the ministry of His priests, who then offered Himself on the cross, the manner of offering alone being different.' The priest is the same, Jesus Christ, whose sacred Person His minister represents. Now the minister, by reason of the sacerdotal consecration which he has received, is made like to the High Priest and possesses the power of performing actions in virtue of Christ's very person."[22]

How is a priest able to be *in persona Christi*? A priest is only able to be in the person of Christ because of God's love and grace beginning with Baptism and completion in Holy Orders. "Just as in Baptism an 'exchange of clothing' is given, an exchanged destination, a new existential communion with Christ, so also in priesthood there is an exchange: in the administration of the sacraments, the priest now acts and speaks 'in persona Christi'. In the sacred mysteries, he does not represent himself and does not speak expressing himself, but speaks for the Other, for Christ. Thus, in the Sacraments, he dramatically renders visible what being a priest means in general; what we have expressed with our '*Adsum* — I am ready', during our consecration to the priesthood: I am here so that you may make use of me. We put ourselves at the disposal of the One who 'died for all, that those who live might live no longer for themselves...' (II Cor. 5:15). Putting ourselves at Christ's disposal means that we allow ourselves to be attracted within his 'for all': in being with him we can truly be 'for all'... And it is only because his love is greater than all my sins that I can represent him and witness to his light."[23]

Fishers of Men – Lesson and Discussion

"from now on you will be catching men"

Why did Christ teach from Peter's ship? Peter was selected to be the rock on which Jesus built His church. Here, Jesus is literally standing on this "rock" teaching the truth. "By this He showed that the true doctrine is preached only from that Church of which Peter is the head (Jn. 21:15), which is here represented by his ship. Amid storms of persecution Jesus has preserved and will preserve this ship, His Church, until the end of time. (Mt. 16:18). Peter still guides the bark in the unbroken line of his successors, and Jesus still teaches from this ship the same doctrine through the bishops and priests, as His co-operators, with whom He has promised to remain to the end of the world (Mt. 28:20)."[1]

MUSIC – "Gates of Hell 2" by Akalyte – POP CULTURE CONNECTION – 4:07

The Church is called the Ark of Peter. The gates of hell will not prevail against this ship.

[See also [Link to Liturgy Packet - Feast Days - Chair of Saint Peter](#)]

Why was it that Peter and his assistants were able to catch so many fish after catching nothing all day? They first caught no fish because they were throwing out their nets in confidence that they would be able to catch fish by relying on their own talents, instead of the Lord. St. Ambrose said, "This example proves how vain and fruitless is presumptuous confidence, and how powerful, on the contrary, is humility, since those who had previously labored without success, filled their nets at the word of the Redeemer.' Let us learn from this our inability, that we begin our work only with God, that is, with confidence in His help, and with the intention of working only for love of Him, and for His honor. If we do this, the blessing of the Lord will not be wanting."[2]

In the Gospel it says Jesus saw two boats and that He got into one of the boats. For fishermen, their boats are their livelihood. Jesus sees our lives and makes a conscience act of will to enter into our lives. He chooses us. Will we choose Him? **What is important in our lives, what is our boat?** Just as Jesus changed water (human effort) into wine (divine intervention) at the Wedding at Cana, Jesus shows us again through the miraculous

catch of fish that human efforts are in vain without divine intervention. . Through Christ, the natural becomes supernatural. Any catch can be turned into a “great number of fish” through Christ’s intervention and will.

At the end of the Gospel, the Apostles “left everything and followed him”. Jesus comes into our boats, our lives, but ultimately asks us to trust in Him and leave our boats, our lives, behind for a Life in Him. We leave our small boats of selfishness and isolation to enter into the fullness of the Ark of Peter (the Church), the boat given us by Christ. It takes trust to leave “our boat” behind. We can live in the shallow waters of life, with our conversations, friendships, routines, but Christ asks us to leave this shallowness and “put out into deep water”. Jesus knows that “put[ting] out into the deep” is scary for the Apostles and for us, so He consoles us to “be not afraid”.

In the next two lessons [links below], we will discuss Saint Augustine’s uses a boat analogy to help us better understand the role of the Church in the salvation of souls.

[See [Link to Liturgy Lesson - Full of Grace](#)]

or

[See [Link to Liturgy Lesson Once Saved Always Saved?](#)]

What does the net represent? The net represents Christ and His Church. St. Ambrose says, “The word of truth which, so to speak, forms the net-work of gospel preaching with which the successors of the apostles, the bishops and priests, draw souls from the darkness of error to the light of truth, and from the depths of the abyss to raise them to heaven.”[3]

Why do the Apostles’ call to their partners for help? The Apostles call for help because they cannot get the all fish by themselves. Similarly, by analogy, our priests today are not alone in bringing the good news to everyone. We too must also draw men and women into the church. Lastly, we are called to labor, fast, pray, and perform other good works for us and the whole world.[4]

Why did Jesus choose poor and illiterate fishermen to be His Apostles? Jesus wanted to show that the Catholic Church was not founded or proliferated solely through man, but of God. If we really consider the reality of these men’s lack of education and spiritual training, “how could it be possible, without the evident

cratation of the wine and the bread so that they will really be the presence of the Lord, [and] the absolution of sins.”[18] The priest cannot consecrate the wine and bread or absolve sins alone, just as Peter and the Apostles could not catch a great number of fish alone. Christ works through the priest to perform these miracles.

STORY – Showing God

Russian writer Leo Tolstoi tells a story of a harsh sovereign who asked his priests and sages to show him God. The wise men were unable to satisfy his desire. Then a shepherd, who was just coming in from the fields, volunteered to take on the task of the priests and sages. The shepherd showed the king that his eyes were not good enough to see God. Even though the king couldn’t see God, he asked to at least know what God does. "To be able to answer your question", the shepherd said to the king, "we must exchange our clothes".

Somewhat hesitant, but compelled by curiosity about the information he was expecting, the king consented; he gave the shepherd his royal robes and had himself dressed in the simple clothes of the poor man. In that act, the king received the answer: "This is what God does". Indeed, the Son of God, true God from true God, shed his divine splendor: "he emptied himself, taking the form of a servant, being born in the likeness of men; and being found in human form he humbled himself..., even unto death on a cross" (cf. Phil 2:6ff.).

“In persona Christi: at the moment of priestly Ordination, the Church has also made this reality of ‘new clothes’ visible and comprehensible to us externally through being clothed in liturgical vestments. In this external gesture she wants to make the interior event visible to us, as well as our task which stems from it: putting on Christ; giving ourselves to him as he gave himself to us.”[19]

When is a priest “in the person of Christ”? The priest does not always stand *in persona Christi*; it is only when the priest distributes the sacraments. . The highest place we see a priest *in persona Christi* is at the altar during Mass. Pope Paul VI wrote, “... acting in the person of Christ, the priest unites himself most intimately with the offering, and places on the altar his entire life, which bears the marks of the holocaust.”[20] The documents of the Second Vatican Council expounded upon this idea, saying “Priests, although they do not possess the highest degree of the priesthood, and although they are dependent on the bishops in the exercise of their power, nevertheless they are united with the bishops in sacerdotal dignity. By the power of the sac-

more grace and force to excuse us than a lie has.”[14] To be steadfast in truth, we must start with prayer. We must have a sincere prayer to help us see where our faults are and rely upon God for the strength to correct our errors. Our genuine prayer for truth should be supplemented with a daily examination of conscience, frequent Reconciliation, and possibly spiritual direction.[15]

MOVIE – Vantage Point – POP CULTURE CONNECTION – 2:33

<http://youtu.be/vDp-08uNH0Y>

The movie surrounds an attempt on the president’s life as seen from multiple view points. The movie is about what each person sees, but also trying to untangle what is truth and what are lies and deceptions. The devil works on all of us to hold the truth, and/or spread us so thin due to the chaos of our lives.

Finally, if we continue to strive and follow our Lord, we will continue to grow and strengthen in love. “Love for the truth will lead us not to form hasty judgments, based on superficial information about people or events. We need to exercise a healthy critical spirit towards the news broadcast by radio, television, newspapers or magazines, for it is often biased or simply incomplete. Often objective facts are wrapped in opinions or interpretations that can give a deformed view of the reality. We have to be especially careful about news referring directly or indirectly to the Church. For love of truth... [we must leave aside] ...channels of information which do nothing but muddy the waters. We have to look for information that is objective, true and discerning. At the same time we have to contribute towards giving others correct information.”[16]

In Persona Christi – Lesson and Discussion

“God, as the Fathers say, worked the *sacrum commercium*, the sacred exchange: he took on what was ours, so that we might receive what was his and become similar to God.”[17] This lesson will use Pope Benedict’s letter at the Holy Chrism Mass in 2007 to unpack the meaning of *in persona Christi*.

What does *in persona Christi* mean? It is Latin for “in the person of Christ”. “The priest who acts ‘*in persona Christi Capitis*’ and in representation of the Lord, never acts in the name of someone who is absent, but in the very Person of the risen Christ, who makes himself present with his truly effective action. He really acts and does what the priest could not do: the conse-

assistance of God, that poor, illiterate fishermen could overthrow proud paganism, and bring nations to receive the doctrine of the crucified God-Man Jesus, who to the Jews was an abomination, to the Gentiles a folly!”[5]

See the following Link to Liturgy Lessons on the Priesthood

Lesson - The New Priesthood

Lesson - The Priesthood [Part I]

Lesson - The Priesthood [Part II]

Lesson - The Priesthood: A Gift of Self

VIDEO – Fishers of Men TRAILER – POP CULTURE CONNECTION – 2:43

<http://youtu.be/tNVzkEcf1uk>

This is a trailer of the dynamic video speaking about the vocation of the Priesthood.

To watch the full two part videos look in the “Priesthood” Lesson.

Follow Me – Lesson and Discussion

“*they left everything and followed him.*”

Jesus calls the apostles to come and follow Him. Today He makes the same request of us.

Why should we follow Jesus? To follow Jesus is to follow truth. To love Jesus is to love truth. “The truth is sometimes so obscured by sin, by our passions and by a spirit of materialism, that if we did not live it we could never come to discern it. It is so easy to accept a lie when it comes to the aid of our laziness, flatters our vanity or our sensuality, or encourages in us a false sense of prestige! Sometimes the cause of insincerity is vainglory, pride, or even a fear of looking foolish.”[6] To follow Christ is to be loving, but also loyal or faithful. “Faithfulness is loyalty to a strict commitment contracted with God or before God.”[7]

TV SHOW – COMMUNITY – POP CULTURE CONNECTION – 1:38

<http://youtu.be/qepCaKQOLjg>

In the clip, Abed wanted his friend Troy to sing in the Christmas pageant and convinces him to follow along with liking Christmas in order to “bring down” Christmas from within. Instead, Troy is tricked into joining the glee club. We should follow Christ because so many times the world will try and convince us to join in

on temptation and sin. While this clip is funny, the serious side is we can be persuaded into doing one thing, but really tricked into something different.

Why should we remain loyal to God? We follow Christ in loyalty. If we remain loyal and faithful with God we will be able to remain faithful to our friends, family, and, if married, to our spouses and children.

What if we do not follow Jesus? If we fail to follow Jesus, then we are following something that is not the truth. Jesus said, “I am the way, the truth, and the life”[8]. If we are not following His way, through His truth, then we do not have life.

MOVIE – Terminator 2 “Come with me if you want to live” – POP CULTURE CONNECTION – 0:47

<http://youtu.be/1StmdeNd6s0>

A very popular movie quote that is used even twenty years since the movie first came out is from this scene. Jesus offers us to come with Him if we want to live in eternal paradise.

Why do people not want to follow Jesus? There are many reasons why people do not follow Christ. The underlying factor in the majority of reasons is fear. We ultimately fear the reality that following Jesus means to give up everything. Saint Jose Maria Escriva says, “As long as you are so afraid of the truth you will never be a man of sound judgment, a man of worth.”[9] Saint John says in his epistle, “Perfect love casts out fear”[10]. If we are full of fear we cannot love. To follow Christ is to love, therefore fear must be cast out. To follow Christ is also to follow truth. Truth and charity (love) are linked.

VIDEO – Fear is the path to the darkside – POP CULTURE CONNECTION – 1:24

<http://youtu.be/21DzclOnnSA>

The video is a montage of Anakin Skywalker who had great fear. Yoda said, “Fear is the path to the darkside. Fear leads to anger; anger leads to hate; hate leads to suffering.” Anakin was fearful of the loss of his wife, and lead him to suffer. As Christians we learn there will always be suffering, but when we unite it to the cross we do not hate or get angry when loss or suffering comes, but remain open to God’s love, and continue to follow even when we may not fully understand at the time.

What is the connection between truth and charity? “Through

this close link with truth, charity can be recognized as an authentic expression of humanity and as an element of fundamental importance in human relations, including those of a public nature. *Only in truth does charity shine forth*, only in truth can charity be authentically lived. Truth is the light that gives meaning and value to charity. That light is both the light of reason and the light of faith, through which the intellect attains to the natural and supernatural truth of charity: it grasps its meaning as gift, acceptance, and communion. Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. In a culture without truth, this is the fatal risk facing love. It falls prey to contingent subjective emotions and opinions, the word ‘love’ is abused and distorted, to the point where it comes to mean the opposite. Truth frees charity from the constraints of an emotionalism that deprives it of relational and social content, and of a fideism that deprives it of human and universal breathing-space. In the truth, charity reflects the personal yet public dimension of faith in the God of the Bible, who is both *Agápe* and *Lógos*: Charity and Truth, Love and Word.”[11]

The Holy Father says that love without truth can fall prey to “emotions and opinions”. It is safe to say that charity (love) severed from truth is only emotion or feelings and can lead to “an empty shell”. “Feelings come to us, passively; love comes from us, actively, by our free choice.”[12] Love, if it is a choice, cannot be based therefore merely on emotion, feelings, or opinion, but is rooted in truth. If we are to follow Christ we must hold fast to both truth and charity in our life.

How do we continue to follow Jesus? We must be resolved to never fall prey to the devil. “Do not let even the smallest focal point of corruption take root in your souls, no matter how tiny it may be. Speak out. When water flows, it stays clean; blocked up, it becomes a stagnant pool full of repugnant filth. What was once drinking water becomes a breeding ground for insects.”[13] We must remain truthful to ourselves and to everyone around us. People should never feel as if we are going to deceive them. If we strive for constant truthfulness, we will be able to correct any lie we may mistakenly tell. Saint Francis de Sales says, “You must become accustomed never to tell a deliberate lie, whether to excuse yourself or for some other purpose, remembering always that God is the ‘God of Truth’. If you happen to tell a lie inadvertently, correct it immediately by an explanation, or by making appropriate amends. An honest explanation always has